

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.*

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## ZION ON THE MOUNTAINS.

The location of the latter-day Zion, is a subject of great importance to the present generation: that is, it is of great moment to know, whether the children of Zion, or the true Church, are to remain in the various countries, where they receive the Gospel, or to be gathered in one. That Zion, or the latter-day kingdom of God, is to have a particular location, is clearly taught, in numerous prophecies. Isaiah declares, that "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (chap. 61: 3.) According to this prophecy, all who are anxious to find the country of Zion, should pass by the rich fertile portions of the globe, and seek for a "desert"—a "wilderness"—a country of "waste places." Isaiah gives another particular, characterizing the condition of Zion's land, namely, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice

even with joy and singing." (chap. 35: verses 1 and 2.) This prophecy, not only confirms the former quotation, in representing the location of Zion in a desert wilderness, but informs us that it should be in a "solitary place." We must not, therefore, look for the children of Zion to be gathered together in any populous country, but search for some "solitary place," nearly or quite uninhabited. David describes the land, to which the redeemed of the Lord should be gathered, as having no cities. He says there, "Gathered out of the lands, from the east, and from the west, from the north, and from the south," and declares, that "They wandered in the wilderness in a solitary way; they found no city to dwell in." (Psalm 107, 2, 3, 4.)

When the Israelites were delivered out of Egypt, though they wandered in a wilderness forty years, they were brought into a land of many cities, not into a waste desert, solitary and without inhabitants, but into a country exceedingly fruitful, and abounding with a great abundance of the luxuries of the earth: but, according

to the prophetic psalm, just quoted, there is to be a gathering of the redeemed out of all lands, not from Egypt merely, but from the four quarters of the globe. The redeemed, thus gathered, unlike the ancient Israelites, are to "find no city to dwell in;" but David says, that they will be obliged to prepare their own city. "He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation." (verses 30, 36.) This solitary waste is declared, in this quotation, to be "*dry ground*;" hence, it must be a country, whose soil is not often watered by the rains of heaven.

The Prophet Daniel also gives us another characteristic in regard to the location of the latter-day kingdom, or Zion. In the 2nd chap. 45th verse, he says, "Thou sawest that the stone was cut out of the mountain without hands." This stone is represented by Daniel, to be the kingdom of God set up in the latter days, just prior to the final overthrow of all human governments. The location of this stone was to be in a "*mountain*," and not in the low lands of the earth. Isaiah, like Daniel, understanding that Zion's location was to be in the "*high places*" of the earth, delivers the following prophetic exhortation: "O Zion, that bringest good tidings, get thee up into the high mountain." (chap. 40, 9.) Thus, in our researches after the latter-day Zion, we need not examine any of the low countries of our globe, but search for a "*dry*," "*waste*," "*desert*," "*wilderness*," in a "*solitary place*," upon an elevated region, or "*high mountain*." Isaiah does not inform us of the exact place upon the earth, where this mountain desert should be, or the exact place among the mountains, where the people of Zion would build their chief city; but he most emphatically declares, that it should "be called Sought out, A city not forsaken;" and that the people who should search out the place and prepare the city should be called "the daughter of Zion"—"The holy people—the redeemed of the Lord." (See Isaiah 62: 11 and 12.) We are not to suppose, that this holy people, who

are to be thus engaged in the great work of seeking out a location for one of the great cities of Zion, will be so blind as to select a high mountain peak for its foundation: but it is quite probable that they will choose or seek out some sequestered solitary vale in the elevated regions to which they gather. Indeed, the Lord, by the mouth of Isaiah, says, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place." (See chap. 32: 18, 19.) This is an indication that the mountains, with their forests, will be so very high as to experience all the extreme rigors of winter, while the city "in a low place," or at their base, will enjoy all the pleasures of a summer climate. The people who are to be thus highly favored, are represented in the preceding verses, as those upon whom "the Spirit shall be poured from on high, and the wilderness be a fruitful field." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." (verses 15 and 16.)

Previous to this century, the numerous prophecies, we have quoted, have never had a fulfillment: indeed, such remarkable events could not be accomplished, without becoming a matter of history, familiar to all nations. During the last twenty years, the whole world have the astonishing fact before them, of the most exact fulfillment of all these predictions: Did David declare that the redeemed of the Lord should be gathered out of all lands, and wander in the wilderness in a solitary way? The wide wastes, the dreary plains, the parched deserts, the solitary vales—the towering mountain peaks, the deep gorges, and the wild, silent, picturesque scenery of the wilderness, proclaim the wonderful fulfillment of the same, in the grand exodus of the Latter-day Saints, into the high mountain ranges of North America. In relation to these events, there is no dispute: our enemies forced us from our homes, and forced us into the fulfillment of these ancient prophecies: they have recorded the fact, and the same is now

a matter of history which is known to the ends of the earth.

Again, did the sweet psalmist of Israel predict that the redeemed of the Lord should "prepare a city for habitation?" Read its fulfillment, in Captain Burton's late work, entitled, "THE CITY OF THE SAINTS;" and in numerous publications by our enemies.

Did Isaiah predict that Zion should "get up into a high mountain?" The thousands of Saints from the American States—from Great Britain—from Europe, and other distant countries, who, for twenty years past, have annually ascended the great eastern slope of the Rocky Mountain chain, which is some fifteen hundred miles in breadth—proclaim to all the world, the divinity of the ancient prophecy.

Has the wilderness become "a fruitful field?" Let the surplus produce of our mountain home bear record: let the hundreds of thousands of hungry miners, whose wants have been supplied, answer. Has the wilderness of Zion been made "like Eden, and her desert like the garden of the Lord?" Let the thousands on thousands of flourishing gardens, and blossoming fruit-trees, which extend through the desert wastes, for some four hundred miles, testify to the faithfulness of Him, who inspired his ancient servants to utter such glorious predictions in behalf of Zion.

During the great American war, did the people of Zion "dwell in peaceable habitations, in sure dwellings and in quiet resting places?" We answer, they were undisturbed and unmoved; not one of their sons fell in that severe judgment of the Almighty upon that wicked nation.

Thus we see that the Lord is not slack concerning his promises. There is not one feature or peculiarity relating to the great American desert, but what coincides in the most remarkable manner with the minute descriptions, given in ancient prophecy.

Let infidels no longer fight against the Bible and the spirit of prophecy: for you are living in the very day, when prophecies which, to all human appearance, could never be fulfilled, are coming to pass in a most remarkable manner.

Let learned divines, who have perverted these prophecies, by pretending to spiritualise them, look at their literal fulfillment, and lay their hands upon their mouths, and be ashamed and confounded, because of their false interpretations.

Let joy and gladness be in "the wilderness and desert of Zion," even "thanksgiving and the voice of melody." Let the virgins and young men, the middle-aged and old, go forth in the dance, and mingle their innocent joys in one; while the harp and violin, piano, and musical instruments of all descriptions, unite in one grand, harmonious, whole, to celebrate the praises of Him who turneth "the parched ground into pools of water," and maketh the desert of Zion to "blossom as the rose." Let all Israel exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

O. PRATT.

## REJECTION OF THE GOSPEL: ITS CONSEQUENCES.

The Gospel has been revealed for the salvation of all men. The Lord has commanded his servants to make a faithful proclamation thereof to all nations, kindreds, tongues and people. He has sent them forth as lambs among wolves, to warn them to flee from the wrath to come: to call upon men

everywhere to repent and turn to God: to break off their sins by righteousness, and their iniquities by turning unto the Lord. In all the dealings of God with the children of men, his justice and mercy are clearly made manifest. When judgments befall any nation or people, we may know that

there is a cause therefor, though the nation or people chastised may assign other than the real cause, not believing that God is moving among them. In view of the present distracted state of affairs in Europe, in view of the existence of actual war between great and powerful nations, it may be well, for a few moments, to consider the cause of the mighty revolutions now taking place among the nations of the earth. We all remember the terrible conflict waged between the North and the South in the United States, which commenced at the very place predicted by the Prophet of God, and the prediction uttered by him has thus far been literally fulfilled. This Prophet further declared, that this awful condition of things would be the result of a rejection of the Gospel of the Son of God. Elder Orson Hyde, President of the Twelve, predicted during the American war, that when the war spirit should abate in that land, that it would next break out on the banks of the Rhine. In accordance with this prediction, we find that war between Prussia, Austria and Italy, now exists, and that the first blood was spilled where the war spirit was to break out. The Lord said to his servants, Go forth and deliver a faithful testimony of the Gospel; and that after their testimony, that he would visit the nations with fire, sword, pestilence and famine. Has this testimony been delivered to these nations? The faithful servants of God have done all that they could do in compliance with this command. In 1853, Elders Orson Spencer and Jacob Houtz endeavored to introduce the Gospel into Prussia, and the result of their efforts we give in their own words, by making an extract from a report made by Elder Spencer to President Brigham Young:—

"Our reflections finally balanced in favor of addressing a request to one of the highest officers of the Government of Prussia, to grant us an interview with his Majesty the King of Prussia, and also the privilege of preaching and publishing the Gospel of Jesus Christ in his dominions. Accordingly, we drew up the following letter, addressed to his excellency V. Raumer, State's Minister of Public Worship.

Here I insert an exact transcript of the original letter:—

'TO HIS EXCELLENCY MR. V. RAUMER, STATE'S MINISTER OF PUBLIC WORSHIP.

'The undersigned ministers of the Gospel of the Church of Jesus Christ, from the United States of America, constitute a deputation from the Church of Jesus Christ of Latter-day Saints (commonly called Mormons), bearing credentials from Brigham Young, Governor of the Territory of Utah, United States of America.

'Your excellency is doubtless aware, that his Majesty the King of Prussia, not long since, instructed his Majesty's Minister at Washington, Baron V. Herolt, to inquire of the delegate in Congress from Utah Territory, the Hon. J. M. Bernhisel, what were the distinguished tenets and doctrines of the Church of Jesus Christ of Latter-day Saints (*alias* Mormons). In response to that inquiry, the books best calculated to give the information desired by his Majesty the King of Prussia, were promptly forwarded to his Majesty from the Church's Office, in Liverpool (England).

'Further action was also taken by the Church of Jesus Christ of Latter-day Saints at their late General Conference, held at Great Salt Lake City, September 1st, 1852, to send the undersigned as a chosen deputation, whose duty it should be to seek, in the most respectful manner, an interview with his Majesty the King of Prussia, and with his excellency the State's Minister of Public Worship, in order to answer any interrogations that might be propounded by his Majesty, or by his Majesty's Minister of Public Worship, whereby the marvellous work which has been wrought by the God of our fathers, Abraham, Isaac, and Jacob, in the land of America, and in the islands of the sea, and in remote parts of the earth, may be conveyed to all sovereigns and all subjects, who are meekly and humbly waiting for the salvation of the true Israel of God, scattered abroad among every nation, kindred, tongue and people.

'The undersigned deputation do also most respectfully solicit the royal favor of being permitted to preach and publish to his Majesty's subjects, in the kingdom of Prussia, the prominent



doctrines of the Church of Jesus Christ of Latter-day Saints, as set forth in the publications previously forwarded to his Majesty, at the instance of the Hon. J. M. Bernhisel.

'The undersigned have taken the liberty to address your excellency in the use of the English language, being but imperfectly skilled in the knowledge of the German tongue.

'And the undersigned will await the reply of your excellency at Hotel Zur Stadt, Magdeburg, Monstrasse, No 11.

'In the meantime, supplicating grace, mercy, and peace from the God of heaven to rest upon his Majesty the King of Prussia, and upon his Majesty's State's Minister of Public Worship, forever, we have the honor to subscribe ourselves your humble servants in the Gospel of Jesus Christ,

'ORSON SPENCER,  
'JACOB HOUTZ.

'Berlin, January 29th, 1853.'

The foregoing letter having been dedicated to God, we took particular pains to deliver into the residence of his Excellency, with our own hands; the porter of his Excellency received the same, and said that the delivery was right. When this duty was discharged, we felt perfectly tranquil, and satisfied that we had done the best that we could. This letter was delivered to his Excellency on Saturday, the 29th January. On Monday, the 31st, at night, we received a summons signed by the President of the king's police, requiring our attendance at the police office, on Tuesday, the 1st of February, at 11 o'clock a.m.

The night previous to our examination before the king's police, I told Elder Houtz that we would prepare ourselves again to call upon the Lord, and I assured him that we should have some intimation from our heavenly Father concerning our true position, that night. Here allow me to say, that in all our decisions and doings, there existed the most perfect union of spirit and effort between myself and brother Houtz.

We laid ourselves down to sleep, full of praises, and confidence in our God, neither knowing nor fearing any harm.

That night I had a dream, which I

trust you will allow me to relate. I saw myself on the platform of a scaffold of a barn—the rails and poles laid across from one great beam to another. On the verge of this scaffold of rails and alabs lying far aloft, above the barn floor, in a scattered relation, I saw myself leading the way, and a companion following, the latter saying, this will be a precarious matter to walk on such a scaffold, from one great beam to the other. Yes, said I, but we shall go it. Another companion did not seem to reach the height of the scaffold before he went back. A few other men seemed to be sitting hard by the border of the same scaffold, but not exactly upon it. I succeeded in reaching the opposite great beam, in one or two instances, however, fixing a place for my companion to step with caution. But after I reached the opposite beam, I had yet to make two or three steps, solely upon the beam about twelve inches wide, which seemed the most difficult part of the whole matter. But these steps I was bound to take at all hazards. It occurred to me that it would ill become me to stoop or crawl on my hands and knees, and accordingly I made the attempt to walk the short distance that remained, in a perfectly upright position of the body. But while I was making the requisite steps, I found that I *must* go off. And having gone as far as I could, I made a virtue of necessity, and jumped barely in time to secure my feet under me, and alighted upon some old hay, without any injury, to the gratification of some that were looking on from the side which I had departed from. I joined in the congratulation, and said it was a quick movement indeed. I awoke, and discovered that it was a dream, and immediately exclaimed, From whence is this dream? Is this from God? Lord, how shall I know whether this is from thee or from some other source? The reply then came to me, quick as thought, in an easy manner, as though it had been read from some printed book—“Mine angel bath stood by your bed side, to keep all foul spirits away from you, in order that my Spirit might indite the truth upon your mind, even as a fond and tender mother watches over her sleep-

ing child to brush the flies away, and to prevent its being disturbed when it needs refreshing : and this is the way that I revealed myself to my servant Jacob at Bethel, while he slept upon a stone for a pillow : and this is the way that I revealed my will to Solomon in a dream." Then it was, as the foregoing dream and answer to my inquiry flowed into my mind, like honey and oil, that my heart melted within me, and my soul rejoiced in praises to my heavenly Father. And I exclaimed, has the Lord even spoken to me, and his angel, like the police of heaven, stood by my bed-side, while I was unconscious of it, and knew not the glory that surrounded me? This testimonial of the divine guidance and protection, to me, a stranger, in a strange land, afforded me ample compensation for all the travel of a long journey through sea-sickness and frosty deserts, and the privation of family, of home, and of the Priesthood of Zion—and the expense of time and means. Many are the testimonies of the Lord to them that keep his commandments, but the richest of all his testimonies are those which come when they are most needed. In the morning I communicated the dream to Elder Houtz, and told him at the same time, that I did not know how long we should be in crossing the scaffold, but probably we might have to jump in order to escape something worse. It occurred to me that it would be best to employ a licensed interpreter of the English and German languages to act for us before the police court, although brother Houtz had a passable knowledge of the German. My object was, to have a private interpreter in disguise, that could oversee both the public interpreter and the Prussian judges, without himself being known as an interpreter. Upon our admission into the presence of the court, however, the court whispered to the public interpreter, and he was detained and not suffered to be present at our examination. Either the clerk of the court or one of the judges acted as interpreter, mangling the English, however, rather disagreeably. After some interchanges of words among themselves, in a low tone, and while passing from one court room to another, they at length com-

menced the examination, which I will relate with as much accuracy as my memory will permit :—

What is your object in coming to the city of Berlin ?

We came here to obtain permission of the authorities of Prussia to preach the Gospel of Jesus Christ, the fundamental doctrines of which are set forth in printed books, which have been sent to his Majesty your King. I then interposed and asked the Court, if we were summoned before that Court in answer to a letter bearing our signatures, addressed to his Excellency V. Raumer, in which letter the object of our visit to the city of Berlin was distinctly explained. The answer of the Court was in the negative. Still, certain questions and concurring circumstances led us to scruple the veracity of the reply. Court—Will you state what was your object in coming here? or what religion do you teach? Is it the Evangelical religion? Is it the Catholic or the Protestant religion you wish to teach? Answer—I will tell you in few words. We wish to teach the Gospel as revealed to the Church of Jesus Christ of Latter-day Saints, from the heavens. This Church of Jesus Christ of Latter-day Saints was organized in the year 1830, in America, by Joseph Smith, a Prophet sent of God, and ordained by the ministry of an angel from heaven to reveal and preach salvation to the inhabitants of the earth. Court—Who is this Jesus Christ? and who is Joseph Smith? Answer—[Before we could answer the last questions we had to indulge a smile, that authorities high in the established Evangelical Church of Prussia, should be troubled with such a weak memory as to forget who Jesus Christ was. They might forget and lose the Spirit of Christ, but how should they forget his name?] How, said the Court again, does your religion differ from the Evangelical or Lutheran Church? Reply—Our Church is an exact likeness to the Primitive Church, having in it Apostles, Prophets, &c., with the gifts of miracles, healings, &c., enjoying the ministry of angels from heaven. Court—You have some order of marriage—what is your order of marriage, and how does it differ from that

of the Evangelical Church? Answer—If two persons are mutually agreed, and there are no known obstacles to their union, they are married for time and for all eternity. Court—Well, that is our method of marriage. I then said, then you marry for time and for all eternity, do you? Yes. Here I take occasion to remark, that the Court did not seem to rest satisfied with the inquiry about marriage, and the answer. They either had a vague and imperfect idea of our system of plurality of wives, or they had forgotten something perhaps which they had been instructed to inquire after, or they could not express their question in English, according to their wish. They undoubtedly conceived that there was something objectionable in our system of marriage, which they wanted to use to our disadvantage, but could not get at it. Have you any secret signs and tokens among you, like unto the Catholics? No, not to my knowledge, for I do not know what secret signs the Catholics have. I asked, if they knew before of our coming, and the object of it. They replied, they suspected our business. Again, I inquired if Mr. V. Raumer, the State's Minister of Public Worship, was the most suitable government officer to apply to, in order to get access to the King, and also to decide the question whether we might preach and publish the Gospel in the kingdom of Prussia? The Court replied in the affirmative, and said that our application to preach the Gospel would then be handed over to his Excellency Mr. V. Raumer, for his sanction or rejection. This led us most assuredly to believe not only that his Excellency Mr. V. Raumer had received our letter of the 29th January, 1853, and instigated the summons which had brought us before the King's Police, February 1st, but also that Mr. V. Raumer was actually in session with the President of the King's Police in an adjoining room, and did dictate the order for our banishment out of the kingdom, which followed the investigation. After we had borne testimony to the Work of the Lord, and the organization of the Church by his Prophet Joseph Smith, and also to the doctrines of the Church, they took our declarations in writing,

and requested us to sign the same, which we did do with all readiness, being glad to leave upon their public records a knowledge of the fundamental principles of salvation, with the testimony of two witnesses bearing the eternal Priesthood of God signed to the same. And I verily believe our testimony will remain against them to the final reckoning of the judgment day. Our testimony was then translated into the German for the comprehension of the whole Court, and transferred into another room for the inspection and action of some higher powers. During this period we held some little conversation with that member of the Court, who could speak imperfect English, concerning the relative populations and products of Berlin and New York. I never was more sensible of the instruction given by Jesus Christ to his disciples—when you are brought before governors and kings, "take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." While we were going to the place of trial, I repeated aloud to brother Houtz the foregoing passage of Scripture, feeling to rejoice abundantly in the assurance that the precious promise of Christ would in very deed be perfectly fulfilled. Surely the Lord is a God of Truth, and let all people trust in his most holy and unerring word.

After the lapse of some time, the decision of the higher authorities was returned from some distant apartment or office, and we were permitted to read our destination in the English language. The decision of the Court was in substance as follows:—You, Orson Spencer and Jacob Houtz, are hereby commanded to depart out of this kingdom to-morrow morning, under the penalty of transportation; and you are also forbidden ever to return to this kingdom hereafter, under the penalty of being transported. After perusing the order, I requested the Court to give me a copy of it, in order that I might have some written instrument to show to the authority that had sent me. My request was denied, and I was given to understand that we would have to obey the order without any copy being given. This

denial was *significantly* expressed. I then said, have we committed any fault, or any crime whatever, that we should be subjected to such abrupt and rigid banishment? The reply was, No! but it is your religion that has caused it. When this declaration was made, imputing the only fault to our religion, my heart inwardly rejoiced, and I said to myself, our religion is good, and pure, and faultless, having come from the holy heavens; and having spoken against that, you will have to answer it to Him, who revealed it from the heavens for the blessing and salvation of all those who should receive it. I next sought to have them protract the time of our departure, alleging that we had some unfinished business that would detain us a week, or at least two or three days, in order to finish it, &c. No; was the peremptory reply, you cannot have it; you must go to-morrow morning. Finding them inexorable, I then said, I suppose the morning means any time till evening. The reply was, you must go to-morrow morning at eight o'clock, at the same time using some contemptuous expression in German, which was understood by Elder Houtz to be uttered in some anger. The ruling judge then got the railway time-table, after which he said, that we must depart at half-past seven o'clock the next morning."

Thus were they banished from the Prussian dominion, and the Gospel rejected by that nation.

Elders Orson Pratt and W. W. Riter made an equally unsuccessful effort in 1865, to introduce the Gospel into Austria. In 1850, Elder Lorenzo Snow, with others, made a faithful attempt to introduce the Gospel into the fair land Italy. But few, however, opened their hearts to receive the pure and holy principles of the Gospel. He labored there until the servants of God said, It is enough.

Here, then, we see that these nations have rejected the Everlasting Gospel; and shall we be surprised if God makes good his word and the words of his servants? Is not the fulfillment of the words of these men tangible evidence that they, like men of old, wrote and spoke as they were moved upon by the Holy Ghost?

These, together with all of the nations of the earth, have rebelled against the government of God: the King of all the earth. Notwithstanding this, God in mercy has restored the fullness of the Everlasting Gospel, and duly commissioned his servants to make a proclamation of this Gospel, in which is contained a full pardon to all who will cease their rebellious ways, and in honesty renew their allegiance to him; the rightful Sovereign of earth and heaven; while those who will reject this offer of divine mercy and favor, must, with those reserved in chains of darkness, await the traitor's doom.

Should the Executive of any nation or kingdom on earth, send its ambassador or minister plenipotentiary to any foreign court, and that foreign court reject or expel that minister from its dominion, this act of rejection and expulsion would be considered by the Power sending, an act of hostility, and if not a declaration of war, a sufficient cause therefor. Shall, then, the rightful Sovereign of heaven and earth, regard the rejection and banishment of his ministers, as any less an act of hostility to him and his government, than do usurping kings and rulers? Nay, verily! They have rejected God; God will reject them. "With the same measure ye mete, it shall be measured to you again." God will not speak to them much more by the voice of his servants, for they have banished them. But he will speak unto them yet more. It will be, however, by the voice of thunders, the voice of lightnings, the voice of whirlwinds, tempests and tornadoes,—by the voice of fire, flood and famine,—by the voice of hostile forces in deadly strife, and by the wailings of the widow and orphan. With these arguments will God plead with the nations, until every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father—until all people shall acknowledge him as the rightful Sovereign, the universal King. These judgments follow close upon the rejection of the Gospel message, and as a consequence thereof, for God will cut his work short in righteousness. Hear it all ye nations, and give ear all ye people, There are no judgments of heaven so



severe as those for mercies abused or rejected, and no instrumentality employed in their infliction so dreadful as the wrath of man. The kingdom of God was brought nigh unto you; the Gospel was freely offered without money and without price; but "the kings of the earth set themselves, and the rulers take counsel together,

against the Lord and against his anointed." You rejected God's ambassadors; therefore, "He that dwelleth in the heavens shall laugh." "He shall break you with a rod of iron: He shall dash you in pieces as a potter's vessel."

*Aurelius Mimer*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 30, 1866.

### ✓ W A R .

ONE of the great scourges of the human race is WAR. When the Almighty determines to punish nations for their sins, he not unfrequently accomplishes his purposes through the medium of war. By this desolating scourge, towns, cities, and whole countries have been laid waste; nations, kingdoms, and empires, have been overturned; the earth itself has been converted into an immense slaughter-house. The science of human butchery has been studied, systematized, and brought to great perfection. Frightful engines of destruction have been invented, and millions trained, in the most skilful manner, in the art of taking human life. The most bold, wily, manœuvring, wholesale murderer, is applauded as a hero, and titled a Colonel, a General, and is respected, honored, and renowned in proportion to the number of victims which he and his co-butchers have been able to slaughter.

War is considered a time-honored institution, calculated to render its martyrs immortal, and ensure to them an entrance into the gates of celestial paradise. Under these soul-inspiring thoughts, pretended Christians go to war with pretended Christians. Only a few years ago, Christian England united with the Christians of France, to assist, through the humble aid of Christian cannon, the Russian Christians to go home to glory. The latter Christians were just as zealous in striving to return the compliment. The pious Christians of Italy and Austria, only a short time since, met together for the laudable purpose of assisting each other out of this wicked world to their expected heaven. The Christians of Scandinavia, Prussia, and Austria, assembled in several meetings, and had a refreshing time; and in the midst of their peace jubilee, hundreds went to paradise, surrounded with the smoke of their glory.

The Christians of America had a protracted meeting, which lasted about four years; and after much fasting, praying, and mighty strugglings, they succeeded in liberating several hundred thousand Christian spirits from their loathsome bodies of flesh.

In Europe there is at the present time a great revival. Christians have got sick of this vain world and desire to leave it. About seventy-five millions of them have concluded to have some big meetings, to assist one another in the holy work of getting to heaven by means of steel and gun-powder. To strengthen them for the pious and holy work of blood-letting, brain-spilling, and such like tokens of Christian love, all are commanded to partake of the holy communion. After these religious preliminaries are concluded, it is to be expected that these Christians will greet each other with a smile of unbounded love, and in their great enthusiasm send each other to heaven by scores of thousands at a time.

Christians of Russia! can you not lend a helping hand? join in with your Austrian brethren; don't spend your precious time in killing half-civilized Mahomedans, barbarous nations, and heathens; for they have no hope of heaven; but engage quickly in the high, honorable, noble calling of killing civilized Christians. Don't be backward! Your zeal will undoubtedly awaken France from her Christian lethargy, and she will join in holy union with her Italian brethren. Will Spanish Christians stand aloof from the great European reformation! Remember the heroic deeds of your forefathers, in the glorious days of the holy inquisition! Now is a grand time for you again to distinguish yourselves! Never mind your brethren in South America; they will doubtless catch the sacred fire, and kill one another off without your assistance! Your services are needed nearer home! immortalize your name in the great Christian struggle! Show to the world, how you love your brethren. O, England, will you remain a silent spectator? Are you not also Christian? Let your bowels be moved with compassion towards the struggling millions! Help, O help to swell the crimson tide! gird on the modern Christian armor; and with the clashing of swords, the roar of muskets, and the thunder of your artillery, let the heathen know that Christians are not of this world, but they seek their home in heaven.

O, the soul-chilling horrors of modern Christianity! What a ghastly spectacle for honest men and holy angels to behold! Christians drunken with the blood of Christians! Madly raging, with demoniac yells, brother furiously encounters brother, plunging the deadly steel in each other's hearts. Shrieking, groaning, writhing, their bodies yield to the grim monster death, and their spirits dragged down to hell, suffer the dreadful vengeance of eternal justice.

O Prussia! the glory and pride of Germany! Why are you thus disquieted? Why are your borders menaced with strong and powerful armies? Why are the fearful terrors of war already upon you? It is because you, through the wickedness of your rulers, and your unrighteous laws, rejected the great message which God sent to you by his faithful servants. You forbid them to deliver the glad tidings of the Gospel in your midst; you ill-treated them, and banished them from your country. If you had repented and turned from all your sins, these great evils with which you are now threatened would have been averted: but, alas! it is now too late; that which is decreed upon your

devoted land must be fulfilled. As you have rejected the only message which will save you, or any other nation, God has rejected you, and your king and your nobles, and all who sit in high places; and you shall be brought down and humbled; and the days will shortly come that you will cease to be a kingdom; and if you still persist to fight against God and cast out his servants, you shall be utterly overthrown.

O Austria! the stronghold of Catholicism! Why have you so framed your unholy laws, that the light of truth cannot penetrate your country? Why have you effectually shut out all religious liberty from the empire? Why do you imprison those who meet together to read the Bible? Why do you banish the servants of the Most High from your dominions, if they attempt to warn you of your iniquities? Do you vainly flatter yourselves, that God will not call you to an account? Do you suppose that you can measure arms with the Almighty? that you can, with impunity, reject so important a message as the one now sent from heaven? that you can forever revel in your filth, and glory in the abundance of your whoredoms? Your sins have reached the heavens! Your horrible abominations have come up before the face of Him who sits upon the throne, who holds the sword of justice in His own right hand, who disposes of kingdoms and empires according to His will, who executes fierce judgments upon the nations, and none can stay his arm. The great day has come, for mourning, bitter weeping, and sore lamentation throughout all your borders! The young, the middle-aged, the flower of your armies, the pride and boast of the empire, shall be trampled in the dust, and pass away! Woes, fearful desolations, and raging pestilences, will sweep over your guilty provinces, and the end thereof shall be with consuming fire.

Let Saxony be called a desolation, because she persecuted the Lord's servants, and banished the Saints from their midst. Let the kingdoms of Hanover, and Bavaria, and the minor States of Germany, be seized with trembling; let their hearts be feint; let sorrow and mourning enter their habitations, and let the angel of death persecute them, because they have, for these many years, thrust the servants and Prophets of God into their loathsome prisons, and turned a deaf ear to their humble warnings! Therefore, let their thrones be cast down, and their governments be broken to pieces. O Lord, let not the cries of thine anointed ones come up before thee in vain. Send forth judgment unto victory. Let the nations who fight against thee, know that thou art God. Arise, O Lord, and thresh the nations, as with a new sharp threshing instrument; scatter them as chaff before the furious whirlwind; break them to pieces, as potter's vessels, dashed upon the rocks: and if they continue to harden their hearts against thy Gospel, blot them out from under heaven, and let them go quickly down into the pit among the uncircumcised of heart. But let thy kingdom, O God, stand forever, and let thy dominion have no end.

O. Pratt )

✓ We are in receipt of a letter from Elder C. M. Gillet, President of the company of Saints who sailed from Liverpool, April 30th, on board the ship *John Bright*, dated June 5th, from which we learn that they had safely arrived at New York, and would land the next day, June 6th. He says that they had a

pleasant passage, with only one moderate storm to break the monotony. He says, "We got along first rate, and the officers of the ship seemed to think we were indeed a peculiar people, to be able to get along with the inconveniences naturally existing on board ship, without swearing, quarrelling, or fighting." He says that they had been out from Liverpool but five days, when the measles broke out among the passengers; but they rebuked the disease and the power of the destroyer, and that God had respect unto their words, and the disease was stayed. He further says, that "they had one wedding, John Myres and Elizabeth Hartley, of Bradford—three births, and only one death, and that a canary bird, which was committed to the waves without ceremony." All were enjoying good health. )

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CORRESPONDENCE.

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AMERICA.

Great Salt Lake City, }  
May, 1866. }

President Brigham Young, jun.

I congratulate you on your election to the command of a brigade in this military district. It is really necessary for the Elders of Israel to become all things to all men, that they may save some. A plough-boy, an ox teamster, a breaker of wild mules, a preacher of the Gospel, maker of roads into kanyons, queller of riots, knocker down of rowdies, watcher of the enemies of Zion, counsellor to those who desire instruction, a sower broadcast of the truths of the Gospel through the press, and always a soldier for Zion, are an enumeration of callings which will be incorporated in the history of many of the Elders of Israel.

The weather is very fine. There has been a number of copious showers, which have covered the earth with luxurious vegetation beyond precedent in our mountain experience. Some of the low land has been too wet to admit the sowing of wheat, but the chances of a fine wheat harvest are very flattering. Considerable land is being cultivated on the west of the Jordan river, which can be watered by the west branch of the west Jordan canal. On the east branch of the canal, there is being constructed a heavy levy one mile in length, which, when done, will enable the Jordan Irrigation Company to water a large tract of land adjacent to the city.

The principal difficulty in Utah at present is with the Indians, occasioned probably by the incompetency and mismanagement of some of the Federal authorities connected with the Indian department, as well as the careless neglect of some of our brethren, who, contrary to counsel, exposed their families in isolated localities. Unprincipled men among us have supplied the Indians with ammunition. There have been some fierce attacks upon unarmed parties. Col. Heber P. Kimball, with one hundred men from this and Utah county, have gone to Sanpete and Sevier counties, to protect the settlers while they are concentrating. North Bend and Springtown are being evacuated, and their inhabitants moving into the larger towns near by. Warm creek and Salina are moving to Gunnison. Alma and Glenwood have moved to Richfield, and Marysvalle to Circleville.

A company of brethren from Beaver and Iron counties have been building a fort at the mouth of Bear creek. One hundred and forty-three loads of pickets had been erected at latest dates thence. If the whole Utah nation unite with Black Hawk in the war, it may become necessary for other settlements to be evacuated, and a further concentration of numbers and strength to resist the stealthy and insidious attacks of the Indians; we hope, however, that no general combination of the Utah nation will take place. Mr. Head, Indian Superintendent, is stir-



ring about quite lively to conciliate the Indians. He applied to the military authorities here for a force to protect the settlements. They telegraphed to General Pope, who replied that there were no troops to be spared for such service.

There is a combination in Whiskey Street, who are determined to sell liquor and run gaming houses, in violation of the laws of the city, which they defy, expecting, by this means, to bring about a pretext for the use of troops to protect the property of "American citizens," as they pompously style themselves.

The Organic Act of this Territory requires the Judges to reside in their districts, and prohibits the payment of their salaries if they are absent over sixty days. Judge McCurdy has been in his district once, being the only time a Federal Judge has been in the second judicial district since its organization six years ago; no court having ever been held there. McCurdy resides in this city with his family, and is taking part against the lawful authorities here, by protecting with the sanctity of the ermine, gambling, dram and other disreputable shops, that are kept in motion for the purpose of rendering modern Christian life endurable in this isolated locality.

Judge Drake is assigned by law to the first judicial district, but has never been to Manti, the place appointed by the Legislature for holding the court, neither has any other judge for about six years. Judge Drake has been to Provo once a year, and opened a court for United States business, but found nothing to do. These judges have not failed to draw their salaries, and use all their influence to make it appear that the "Mormons" were rebelling against the laws, while they have been thus treating with contempt the statutes they were sworn (and came to the Territory expressly) to observe.

Judge Titus has been to Washington, it is reported, as the delegate of the "Regeneration." The legal time for his Territorial court has passed for this year, and if he holds one, it will be without the authority of law. An effort will be made to hatch mischief by a clique here, as soon as the judge arrives.

There are probably about one hundred outsiders located in the city, and perhaps two hundred soldiers in Camp Douglas. There are many strangers floating through the Territory, to and from the mines.

Governor Durkee has visited the Pahrangat mines. He also visited Millard county, by request of the Interior Department, and ascertained that the Indian reservation was extended over the settlements of Peterborough and Meadow creek. He is issuing commissions all the time to the military as well as civil officers.

I have delivered addresses in the Tabernacle for the last four Sabbaths, in the forenoon, on the history of the Saints in Missouri. Elder McBae preached in the afternoon yesterday, giving an account of his imprisonment with the Prophet Joseph in Missouri, in 1838-9. President Brigham Young followed him, bearing testimony, in an impressive manner, of the purity of the Prophet's life.

The waters are high, and doing a good deal of damage in some places, making the roads nearly impassable.

May God bless you and all the Elders in the European Mission.

GEO. A. SMITH.

Ship John Bright, }  
June 1, 1866. }

President Brigham Young, jun.

Dear Brother,—We are now within about two hundred miles of New York, and should the winds be favorable, we hope soon to arrive there. I feel like writing to you a few lines, though I do not wish to trespass too much upon your time, realizing that you have many duties to engage your attention.

Before leaving my native land, I intended writing a few lines for the STAR; but my departure was so sudden, that it left me no time to do anything besides getting ready for the journey, and so I will do it now instead.

I labored in the ministry upwards of five years in England, and during that time made many friends, and was the recipient of many kindnesses from the Saints in the Norwich, London, and Liverpool Conferences, and I wish to tender them my sincere thanks for the same, and my prayer is, that the Lord

may reward and bless them abundantly. I enjoyed myself much while preaching the Gospel and attending to the duties of the ministry, but my heart greatly rejoiced when released by yourself to go home to Zion, for it is a blessing I have long coveted, feeling sure from past experience, and what I have seen from those who have come from that land, that it is the place for all those who wish to do right and be useful; and if I rightly understand my feelings at present, this is my desire. I have preached emigration to the Saints for a long time, and to show that my mind was fully bent upon it, I am going up to Zion; and this may be a stronger testimony than all the rest that I have borne, that I believe in the principle of gathering. My testimony to the people in England is, that "Mormonism" is the work of God, and that President Young is a Prophet of God, and the right man to lead this people, and I do know it. It might be asked, how I can know this before seeing the man? I can say that one evidence is, that I received the remission of my sins. I received the Holy Ghost under the administration of those whom he sent forth to preach and administer the ordinances of the Gospel, and had they not possessed the authority, they could not have conferred these blessings upon me. If the head had not been right, the whole system must have been devoid of power.

I wish to say to the Saints in England and throughout the world, Gather up to the land sought out by God for his people, while the way is open, and you will be blessed; but those who have the means and are slow to obey the command of the Lord, will certainly repent some day. If people want to see the spirit of the Gospel, and the union and harmony it produces, let them come on board an emigrant ship with Saints as passengers, one month, and they will exclaim that

the power of God is with this people. This is the place for testimonies, if the people want them. Many people write back to their friends, telling them how many things to bring with them when they emigrate; but if people cannot get them, they should not let that stop them, for if they will bring themselves and the Spirit of the Lord, it will be of more service to them than all the fine things that England, France, or any other country can produce, without it. I have seen this already, although only thirty-one days out from Liverpool; and I expect it will be so all the way along.

I do not wish to give an account of what has transpired on board the *John Bright* since we left, as there are others to attend to that business; but I will just say that there are many good people on board, and we have had real good times. Had I been predisposed to complain, I really don't know where I should commence, or what it would be about, for every convenience has been far beyond my expectation, and the inconveniences of such small magnitude, that I must think it all "very good." The provisions are really good, and plenty of them. There are good order, love and union in our midst, and things have more the appearance of a pleasure party, than a lot of people performing a long, tedious journey, as I had always supposed it to be. I can say truthfully I have never spent a more happy month in my life, than the one on the *John Bright*, and I feel to thank the Lord for the deliverance wrought out for his people.

The emigrants from Liverpool are all well and feeling well. My prayer is that God will bless you, that you may continue to bless the people under your charge. With kind love to yourself and the Saints in England, I remain yours truly,

SEPTIMUS W. SEARS.

#### SUMMARY OF NEWS.

★ AMERICA.—June 9.—A force of Fenians, variously estimated at 1500 to 3000 men, under General Spear, crossed the boundary near Highgate, Vermont, on the morning of the 7th, and occupied Pigeon Hill, where it was reported they

routed a body of British cavalry and captured three flags. It is reported a squad of Fenian cavalry routed some British cavalry at Frolighaburg. General Spear, according to the latest accounts, was intrenched at St. Armand, awaiting the attack of a British force consisting of the 7th fusiliers, a battery of artillery, and a force of volunteers. Spear's force is greatly demoralised; half the men are reported to be in a state of beastly intoxication, and numbers deserting and recrossing the border.—**WITHDRAWAL OF THE SPANISH FLEET.**—The Earl of Clarendon has received a despatch from her Majesty's minister at Madrid, officially announcing the termination of the naval war in the Pacific, and stating that the Spanish squadron left the Island of San Lorenzo on the 10th ult., in two divisions—one proceeding to the Philippine Islands, and the other to Rio de Janeiro.

**EUROPE.—DESTITUTION IN HUNGARY.**—The details of the distress prevailing in Hungary, and generally in the eastern provinces of Austria, are truly heart-breaking. In the Bukovina, especially, misery drives the inhabitants to the very last extremities, parents offering to sell their children that the little ones should not die of hunger. A Slavonic journal states that a few days since a resident of the Faubourg de Posch, at Tchernovitz, purchased from an unfortunate man three children (two boys and a girl). After much bargaining the father received nine florins. The same day a peasant woman arrived in the same town with her two daughters—one twelve and the other fourteen years of age. She offered them to a landed proprietor for ten florins each, leaving the latter free to choose. The gentleman contented himself with giving alms to the poor woman without buying her daughters. The mother and children had been in the most complete destitution since the death of the father, who had expired of hunger.—**Florence, June 20.**—The Italian military declaration of war against Austria, has been issued to-day from the headquarters of the army at Cremona. It bears date this day, and is addressed by General Cialdini, chief of the general staff of the Italian army, to the Archduke Albert, commanding the Austrian army in Venetia.—**Florence, May 21.**—This afternoon the Chamber of Deputies adopted by 153 against 42 votes, the whole bill granting extraordinary financial powers to the Government, presented yesterday by Signor Scialoja. The president announced that the sitting of to-day would probably be the last, and expressed fervent wishes on behalf of the King, the army, and the volunteers, to which the Deputies responded by loud cheers. In the course of the debate, Signor Laporta demanded the re-opening of the enrolments in the southern provinces. General Pettinengo, minister of war, declared that the enrolments had been suspended by order of the administration. The Government required 14,000 volunteers, while 40,000 offered themselves. It was impossible to provide suddenly for all. He concluded by stating that the volunteers would emulate the regular army, and expressed confidence in the triumph of the national cause. The King has arrived at Cremona. Despatches received here from several towns, announce the greatest enthusiasm on account of the royal manifesto and the declaration of war against Austria.—**June 20.**—*The Times* says—"Although the campaign between the main armies of Prussia and Austria has now fully begun, we have no news of an actual encounter. Across the whole breadth of Germany, from the frontier of Poland to the Rhine, the forces of Austria, and the States in alliance with her, have been mustering for an extended series of operations, but as yet the actual gains have been all on the side of their adversary. The Austrians maintain a profound silence as to their intentions. We only know that Field-Marshal Benedek intends to take the offensive, and that the re-conquest and occupation of Silesia are avowed as the purpose of the Austrian campaign. The cholera is slowly on the increase at Stettin. In Berlin there have been but few cases as yet. The commercial letters from Germany state that, owing to the precautions enforced for secrecy with regard to the various military movements, little is known by the merchants of the course of events.—**Berne, June 22.**—The Federal council have been officially informed that hostilities will commence in Italy to-morrow.